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to learn where such an account will be found. An English translation of this valuable work would be a very useful supplement to the English translation of Ueberweg's History of Philosophy. To-day it becomes more and more difficult to read everything, but it ought to be always possible to know what has been written in every language about a particular subject.

W. LUTOSLAWSKI.

Ethic: demonstrated in Geometrical Order, and divided into Five Parts, which treat (1) of God; (2) of the Nature and Origin of the Mind; (3) of the Nature and Origin of the Affects; (4) of Human Bondage, or of the Strength of the Affects; (5) of the Power of the Intellect, or of Human Liberty. Translated from the Latin of Benedict de Spinoza by W. HALE WHITE; translation revised by AMELIA HUTCHINSON STIRLING, M.A. (Edin.). Second edition, revised and corrected, with new preface. New York, Macmillan & Co., 1894. — pp. cv, 297.

Tractatus de intellectus emendatione et de via, qua optime in veram rerum cognitionem dirigitur. Translated from the Latin of Benedict de Spinoza by W. HALE WHITE. Translation revised by AMELIA HUTCHINSON STIRLING, M.A. (Edin.) New York, Macmillan & Co., 1895. — pp. xxx, 62.

It is hard to realize that less than ten years ago there was no adequate English translation of any of Spinoza's more important works, — none whatever of the *Ethic* or of the *Tractatus de intellectus emendatione.* As so often happens in cases of the kind, the obvious need was met almost simultaneously by independent workers. The first contribution, not usually mentioned, was a translation of the *Ethic* by Dr. Henry Smith, published in 1886. This was followed in 1887 by two other translations of the same work, one by R. H. M. Elwes, the other by W. H. White, revised by Miss A. H. Stirling. To Mr. Elwes we also owe translations of the *Tractatus theologico-politicus*, the *Tractatus politicus*, the *Tractatus de intellectus emendatione*, and the *Epistolae* (in part). All the trânslations just mentioned were first published in 1887. That they were appreciated and widely used hardly need be said. The Elwes translations (in two volumes) have passed through at least three editions, and the White translation of the *Ethic* appeared in a second edition last year. Now we have a translation of the *Tractatus de intellectus emendatione* by Mr. White, also revised by Miss Stirling. It is certainly fortunate that we thus have two reputable translations of the two works of Spinoza which are most important for the student of philosophy. At the same time, it is distinctly to be regretted that Mr. White's translations of the *Ethic* and of the *Tractatus de intellectus emendatione* were not printed and bound in one volume, as the latter work is at once very brief, and the indispensable introduction to the former.

It is with the translator's introductions to these two volumes [apparently by Mr. White], however, that we are here principally concerned. The new introduction to the translation of the *Ethic* is quite long (105 octavo pages); and that to the translation of the *Tractatus* of proportionate length. Here, again, one must wish that the contents of the two volumes could have been incorporated into one, so that the introductions, which partly cover the same ground, could have been combined. It is not that one objects at all to the total length of the two, but that one feels that the same space could have been employed to better advantage.

The *Tractatus* is properly regarded by the translator not only as important in itself, but as a great help to the understanding of the *Ethic.* The introduction is largely of the nature of a paraphrase, but is carefully and well done, and the translator takes pains to explain the meaning of most of the technical terms used in the essay itself. The introduction to the new edition of the translation of the *Ethic* is much more elaborate than that prefixed to the first edition. In the latter the translator had said that his desire was "not to provide a commentary, but a stimulus." Rather more than that is attempted in the present case, and it may at once be said that we have here presented much that will prove useful to the student of Spinoza. First, a brief but interesting account of the philosopher's life is given; then a statement of the dates of publication of Spinoza's various works, together with the substance of what is known regarding the order and time of their composition. Distinctly interesting is the comparison, in parallel columns, of certain definitions in the *Short Treatise upon God, Man, and Man's Well-being,* the letters to Oldenburg, and the *Ethic.* The remainder of the introduction is devoted to an exposition of Spinoza's doctrine, particularly as contained in the *Tractatus de intellectus emendatione*, the *Tractatus theologico-politicus*, and the *Ethic.* Here, again, the treatment largely takes the form of a highly condensed paraphrase. This is perhaps not, on the whole, to be objected to, provided it be recognized that the introduction is calculated to serve rather as a commentary on, than as a preparation for, the translation.

It must not be supposed, from what has just been said, that the introduction is a mere summary. The translator takes his author very seriously, and does all in his power to inspire in others the living interest in Spinoza which he himself so evidently feels. Indeed, he probably goes to the extreme in emphasizing the ethical character of Spinoza's system of thought. For instance, in one passage he says explicitly, what is assumed throughout: "The ontology is subsidiary. What Spinoza was most anxious to do was to teach the true doctrine and treatment of human vice and human virtue" (p. lxx). I cannot but regard this view, — not an uncommon one, of course, — as on the whole erroneous. The *Short Treatise* and the *Tractatus de intellectus emendatione* show plainly enough, to be sure, that Spinoza's original aim was distinctly ethical. But the 'blessed life' for Spinoza lay precisely in contemplation; so that if, in the beginning, the metaphysical side of his doctrine was a means only, it later became, to all intents and purposes, an end in itself.

The writer, who seems particularly interested in the religious bearing of Spinoza's system, devotes twenty pages to an exposition of the *Tractatus theologico-politicus*. While recognizing the serious difficulties presented by this treatise, he concludes that Spinoza's "object was most distinctly not rationalistic criticism, but to put the Bible upon a pedestal and to strengthen its authority" (p. lxii). This statement by itself, however, is at least ambiguous. Later on, the writer points out that "Spinoza's scheme of salvation" is "purely intellectual" (p. lxxxvii); and hardly seems to realize that a religion which consists merely in clearness of insight and suppression of emotion is, in the ordinary sense of the word, no religion at all. Of course, this does not mean that religion is necessarily *ir*rational, or that true religion is ever so; but that, most certainly, religion does not consist in mere rationality. The treatment of Spinoza's decidedly obscure doctrine of the 'eternity' of the mind is rather unsatisfactory. After showing the difficulties, the writer concludes that: "Spinoza believes that the more *reasonable* we are, the better will it be for us, both here and hereafter; for *us* in some sense, although in what sense *us* is obscure" (p. xcviii). Nothing, surely, could be more non-committal than this.

The 'revision' of the translation of the *Ethic* has resulted in only a few verbal changes, and the paging in this edition corresponds exactly to that in the former one. The book is also supplied with the same fairly good index. It is to be regretted that, though the plates are practically the same, the new edition is distinctly inferior to the former one in quality of paper and clearness of print.

In short, the translator has provided his readers with a really useful introduction, which, however, is likely to prove more satisfactory as a commentary on the translation than as a preparation for it. While one may disagree in certain respects with his point of view, one must recognize that his treatment of Spinoza's system is the more valuable for being so completely sympathetic. If these two volumes were incorporated into one, — which need not be at all bulky, — they would probably constitute a better text-book, on the whole, than we now have for the student of Spinoza.

In closing, one is tempted to quote a remark which the translator makes in a footnote to the introduction (p. xli): "The present opportunity may serve for saying that Sir F. Pollock's *Spinoza* is a book which must be read by those who wish to study Spinoza. It is a type of what such a book should be, a model of accurate scholarship and of that genuine criticism which judges sympathetically after comprehension." One can hardly imagine any sufficient reason why this admirable book should remain out of print. The author's own view of particular sides of Spinoza's doctrine may have changed in the years past, and, as his work is now in quite another department than philosophy, he may not care to take time for revision; but, in the meantime, the loss must be felt wherever philosophy is taught. It is probably not too much to say that no single work, in English, French, or German, is so well calculated to serve as an introduction to the study of Spinoza as Sir Frederick Pollock's *Spinoza: His Life and Philosophy.*

ERNEST ALBEE.

Thinking, Feeling, Doing. By E. W. SCRIPTURE, Ph.D., Director of the Psychological Laboratory in Yale University. Chautauqua Century Press, Meadville, Pa., 1895. — pp. xii, 304.

"This is the first book on the *new* or experimental psychology written in the English language. That it has been written *expressly for the people* will, I hope, be taken as evidence of the attitude of the science in its desire to serve humanity." Such is Dr. Scripture's own statement with regard to his book. It will be seen that he is a philanthropist. He lives up to the motto of his publishers, — "The Many, not the Few." Now we have no desire to belittle the work of those whose aim is to write scientific books that shall be intelligible and interesting to all persons, whether previously informed on the subject or not. But there is a formidable danger attaching to such